

VIRGINIA'S God be Thanked,
^{O R}
A SERMON OF
THANKSGIVING
FOR THE HAPPIE
successe of the affayres in
VIRGINIA this last
yeare.

Preached by PATRICK COPLAND at
Bow-Church in *Cheapside*, before the Honorable
VIRGINIA COMPANY, on Thursday, the 18.
of *Aprill* 1622. And now published by
*the Commandement of the said hono-
rable COMPANY.*

Hereunto are adjoyned some Epistles,
written first in Latine (and now Englished) in
the East Indies by *Peter Pope*, an Indian youth,
borne in the bay of Bengala, who was first taught
and converted by the said P. C. And after bap-
tized by *Maller Iohn Wood*, D^r in *Davinitie*,
in a famous Assembly before the Right
Worshipfull, the East India Company,
at *S. Dun in Fins-Church streete*
in *London*, December 22.
1616.

LONDON
Printed by I. D. for *William Sheppard* and *Iohn Bellamie*,
and are to be sold at his shop at the two Grey-
hounds in *Corne-hill*, neere the *Royall*
Exchange. 1622.

THE [illegible]

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TO
THE RIGHT
NOBLE AND HO-
NORABLE EARLES, BARONS,
And Lords; And to the right worshipfull
*Knights, Marchants, and Gentlemen, Adven-
turers for the Plantation in VIRGINIA;*
all happinesse, externall, internall,
and eternall in Christ Iesus our
blessed SAVIOUR.



After I had discharged
the charge laid vp-
on me by your Ho-
nourable and Wor-
shipfull Court; and
was presently after,
solicited by some of
your Honourable Societie, to present to
the eye, what I had deliuered to the eare.

THE EPISTLE

Though at first, I was indeed very vnwilling, at their intreatie : yet, being commanded by your Honourable Court to publish what before you had intreated mee to Preach; and weighing well with my selfe, that words spoken, are soone come, soone gone; but that written withall, they make a deeper impression: For, by striking as well the Eye of the Reader, as the Eare of the Hearer, they peirce his heart the better, and saue his soule the sooner. Hereupon, that I might testifie how much I honour your lawful Commandements; and withall, that I might confirme with my Pen that grace, which it pleased God to worke by my Voyce; I haue now yeelded to all of your Requests, making that common to all, which then was imparted but to some: onely in desire some way to witnesse my dutifull respect to your Honourable Court, and loue to your Noble Plantation. For, seeing many of your Noble and worthy Company haue spent a great part of their painefully gained estates vpon this honourable Action; and reioyce in

DEDICATORY.

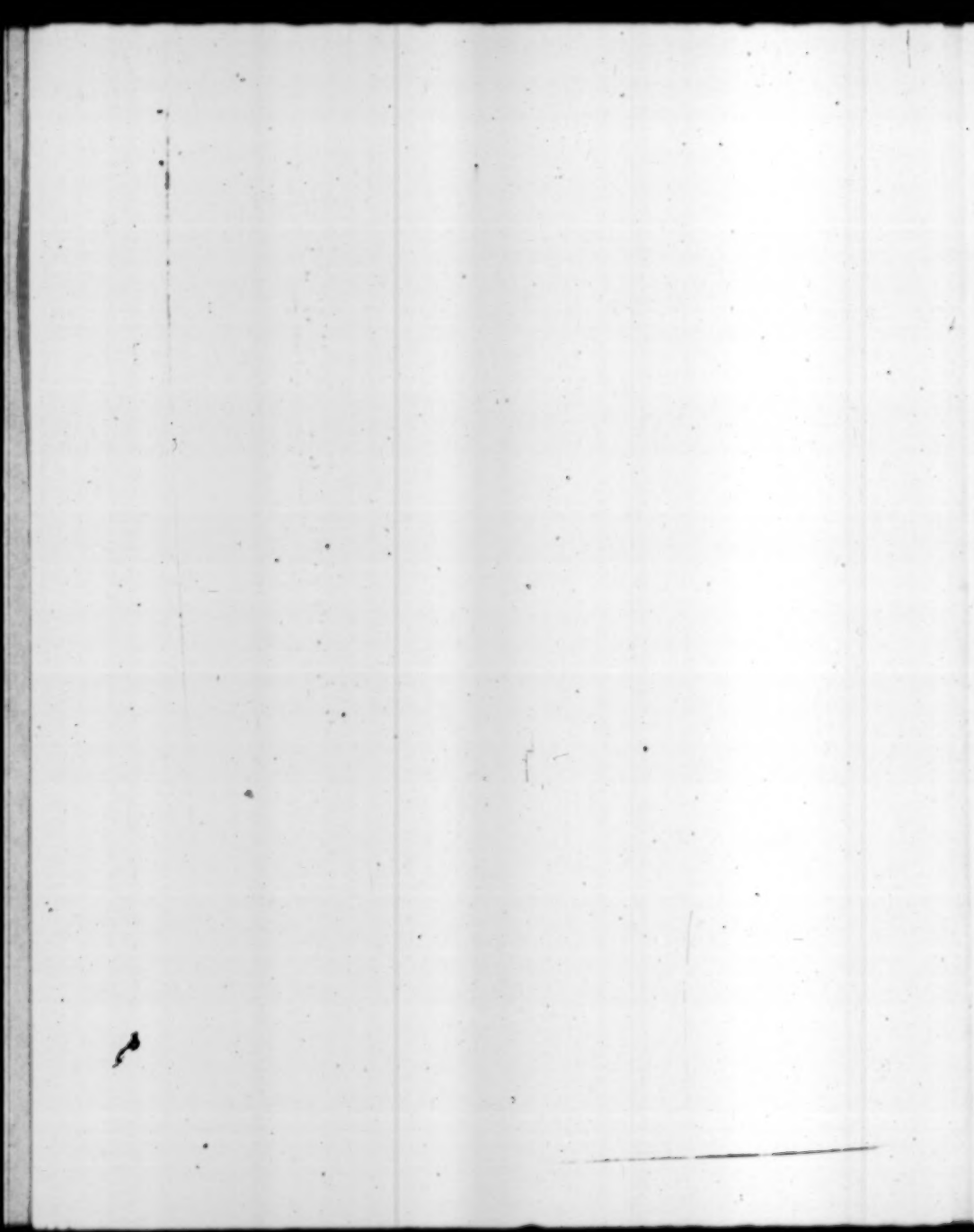
in nothing more then in this, that God hath giuen them a price in their hand, and a heart to vse it for the furthering of this glorious Worke; How could I, at so earnest intreatie, refuse to adventure this Mite of mine, among so many worthie Adventures of theirs? How could I (I say) refuse to make their publique *Bountie*, and your publique *Thanksgiuing*, yet more publique?

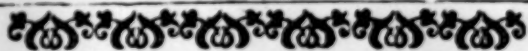
If your Honours will be pleased to take in good part what now I impart; it may proue a spurre vnto me, to vndertake some better piece of seruice for the good of your noble Plantation; at least, if it lie in my poore power to bring it to passe. Thus intreating your Honours fauourable acceptance, I rest

London this 22 of
May. 1622.

*In all humble dutie
to be commanded*

P. C.





Virginia's God be thanked.

Psalme, 107. verse. 23.

*They that goe downe to the Sea in Ships, and occupie
in the great waters;*

24. *They see the workes of the Lord, and his wonders
in the deepe:*

25. *For hee commandeth, and raiseth the stormie
winde, and it listeth up the waues thereof.*

26. *They mount up to the heaven, and descend to the
deepe; so that their soule melteth for trouble:*

27. *They are tossed too and fro, and stagger like a
drunken man, and all their cunning is gone.*

28. *Then they cry vnto the Lord in their trouble;
and hee bringeth them out of their distresse.*

29. *He turneth the storme to a calme, so that the waues
thereof are still.*

30. *When they are quieted they are glad; and he bring-
eth them to the haven where they would be.*

31. *Let them therefore confesse before the Lord, his
loving kindnesse; and his wonderfull workes be-
fore the sonnes of men.*

32. *And let them exalt him in the Congregation of the
people, & prayse him in the Assembly of the Elders.*



His occasion of our present mee-
ting (Right Honorable, Right
Worshipfull, and dearely be-
loved in our Lord Iesus Christ) is
to celebrate the goodnes of our
good

good and gracious God, & to giue him publike and solemne prayes for the late arriving of your Fleet of 9. Sayle of Ships in *Virginia*, in *November*, and *December* last: And for the happie (yea, and in a maner miraculous) landing of 800. people Men, Women, and children, all in health: As also for the hopeful and good successe, where-with Almighty God hath crowned your Colony in that Heathen-now Christian Kingdome.

This Taske being layd vpon me (the vnwor-thiest of many, who could and would haue per-formed it better) I haue endeoured to discharge, according to the scantling of time, and measure of grace vouchsafed vnto mee.

The Prophet in this Psalme, magnifying the Providence of God, against all prophane Epicures, and carnall Worldlings (who ascribe all things, either to blinde Fortune; or their owne Industrie) setteth downe foure kindes of men, which are most indebted vnto God for deliuerance from Dangers: The first is of those, who in their Iourney by land haue escaped a Dearth, from the first verse to the tenth. The Second, is of Prisoners enlarged and set at libertie, from the tenth verse, to the seauenteenth. The Third, is of such, as are freed from a desperate and mortall Sicknesse, from the 17. verse to the 23. The Last, is of Mariners, Saylers, and Sea-faring men; who haue escaped a storme, and haue got into the wished haven, from the 23. verse to the 33.

This last part, being the Text appoynted for my present discourse; I haue for my better proceeding

ceeding in it; and your Memories sake, reduced to these three heads, *A Danger, A Deliverance, A Dutie.*

The *Danger* is set downe verse, 25. 26. 27. (for the other two verses, are but as it were, an Introduction into it) *for hee commandeth, and raiseth the stormie winds &c.* The *Deliverance* from the Danger is set forth by the *Meanes* that these Seafaring men vie to bee freed from it, viz. faithfull and fervent Prayer vnto God, verse 28. 29. 30. *Then they cry vnto the Lord in their trouble &c.*

The *Dutie*, is delivered verse 31. 32. *Let them therefore confesse before the Lord his louing kindnesse &c.* To speake of these in order; the first thing wee haue to note is this, that *Great is the Danger of Sea faring men.* A liuely Image of their vncertaine and variable liues is heere set downe by the Prophet, And if we marke wel the comparisons; It is next to famine, Imprisonment, and a deadly Disease to be a Sea-man: for as one sayth *Nauigantes neq; inter vivos, neq; inter mortuos.* Saylers are neither amongst the living, nor yet amongst the dead: as having but a few inches of planke betwene them and Death, they hang betwene both; ready to offer vp their Soules to every flaw of wind. and billow of water wherein they are tossed. The immoveable rocks, and the mutable windes; the overflowing waters, and swallowing sands; the tempestuous stormes, & spoiling Pyrats haue their liues at their mercy and commaund. Mariners living in the Sea, almost as fishes, hauing the waters as their necessariest

D.
Great is the
danger of Sea-
faring men.

Pittacus.

Element : are commonly men voyd of feare, ventrous and contempters of dangers : yet when God on a sudden commandeth a storme, and sitteth himselfe in the mouth of the tempest: when their Ship is foundred with water vnder them; when Life and Soule are readie to shake hands, and depart this present world; then, euen these nought-fearing fellowes, these high stomaked men tremble for feare like faint-hearted women that shrink at euery stirre in a wherrie on the River of *Thames* in a rough and boysterous Tyde : or like vnto a yong Souldier, which starteth at the shooting off of a Gun.

I remember what *Aeschines* spak of *Demosthenes* at *Rhodes* when he read the Defence that *Demosthenes* had framed to his Accusation; the people wondring at the strength and validitie of it. *Quid si ipsam andis et is bestiam sua verba pronuntians?* What would you haue thought (sayd he) if you had heard the Beast (for so hee speaketh disgracefully of *Demosthenes*) pronouncing it with his owne mouth?

You wonder at the hearing of the dangerous storme, described here by the Prophet; but what would you say, if you had seene it your selues with your owne eyes? *Jonah*, a Sea-faring man, when he writeth of the storme wherin he was; his pen wrote nothing so effectually, as his heart felt: and being the Scribe and Orator onely, hee is nothing so fluent and copious as when he is the Patient. The stile of his history is simple & plaine *Jonah* prayed vnto the Lord his God out of the belly of the fish. What one word therein is loftie and magnificent,

nificent, and lifted above the common course of speech? But the stile of *Ionah* himselfe speaking from a sense and feeling of his owne woes, is full of Ornament and Maieitic, full of translated and varied phrases, as if a sentence of ordinarie termes were not sufficient to expresse his extraordinarie woes: for being in Affliction, and in the danger it selfe; it is not sayd as before that he *prayed*, but that he *cryed*, *praying* is turned into *crying*; not from the belly of the fish, but from the belly of hell: a marueilous transformation: And the trouble he speaketh of, is said to be *a casting of him into the bottome of the midst of the Sea*; and a *compassing of him about with floods, surges & waues*, which went ouer and ouer his head: Nay, a *compassing about of his soule*, and a *very melting of it for trouble*, as heere in this Psal. verse 26. and a *wrapping about of his head with weedes*, and a *going downe vnto the bottome of the Mountaines*. Let the Scriptures bee thoroughly searched againe and againe, from the beginning of *Genesis*, to the end of the *Revelations*; and wee shall hardly meete with the like description of Misery, so emphatically and pathetically set out as this of Sea-faring men, set downe both in that second Chapter of *Ionah*, and in this 107. Psalme.

The miseries of *Iob*, you all know how vehement they were, and he neuer more kindly expressed them then by this translation. *Am I a Sea, or a Whale-fish that thou keepest me in ward?*

Will you yet see the great danger of Sea men, I will leade you along to weigh it by an experi-

verse 1.

verse 3.

verse 5.

Iob 7. 12.

ence and tryal of mine own, In a *Typhoon*, or cruel tempest that I met with off of the Islands of *Maquan*, adioyning to the Continent of *Chyna*. In this *Typhaon* or storme, our goodly *Vnicorne* (a ship of 800: Tunne) was cast away vpon the Continent of *Chyna*; but all the people (blessed be God) saued; and though at their first landing vpon the *Chyna* shore, they were rifled by some of the baser sort of the *Chynaes*; yet vpon the comming of the *Mandarins*, or Governours, they had good entertainement of dyet & house- roome for their mony, and were very kindly vsed by those of better note. In this Tempest wee lost also our *Pinnace*, with 24 or 30 men in her which we had sent before vs to *Firando* (an Island adioyning to *Iapan*) to giue notice of our comming, of whom we never heard newes: wee cut off our long Boate, and let her goe; we sunke our Shallop with two men in her, who were swallowed vp by the waues. Such was this Storme, as if *Jonah* had been flying vnto *Tharsish*. The ayre was beclouded, the heavens were obscured, and made an Egyptian night of fize or sixe dayes perpetuall horror: The experience of our Sea-men was amased; the skil of our Mariners was confounded; our *Royal James* most violently and dangerously leaked; & those which pumped to keepe others from drowning, were halfe drowned themselves with continuall pumping. But God that heard *Jonah* crying out of the belly of Hell; and who, heere is sayd to *turne a storme into a calme*; hee pitied the distresses of his servants; hee hushed the Tempest, and brought

brought vs safely to *Firando*, our wished Haven. O that the Tempest of *Macan* may never out of my minde, but that this wonderfull Deliverance and al other Gods mercies, may stil be iogging mee at the elbow, and putting me in minde to *confesse before the Lord his loving kindnesse, and his wonderfull workes before the Sonnes of men*; that I may *exalt him in the congregation of the people, and prayse him in the Assemblie of the Elders.*

But you will say, what needeth all this Discourse, touching the Danger of Sea-men; we are met together for another purpose, to giue thanks vnto God?

Beloued, I doe confesse indeed it is so, that the end of our pretent meeting is for *Thanksgiving*. But how can we ever be feelingly thankfull, as we should in word and deed, if wee know not the Danger wherein wee are, and the Deliverance vouchsafed vnto vs? Will not the true knowledge and deepe consideration of these, make vs put so many the more thanks into our Sacrifice of Prayse?

Wherefore I beseech you to take to heart, first, the Danger of your people in their passages both to *Virginia*, and after their landing. Secondly, the Danger of your whole Colony there. Thirdly, The Danger of your selues here at home. And lest others, that are not of your Honourable Company, may thinke this point impertinent to them; Let all of vs consider the Dangers wherein we were, and still are; and the many Deliverances vouchsafed vnto vs (for I must intreat you to giue

me leaue to joyne Danger and Deliverance together, for the better stirring of you vp vnto your dutie.) And then I doubt not, but all of vs shall haue cause to *confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.*

Job 16. 3. 4.

And first, to touch the Danger of your people, both in their passage to *Virginia*, and after their landing there, may I not say in the words of *Job*, *Will yee giue the words of him that is afflicted to the winde?* As if he had said, when affliction it selfe, and the inmost sorrowes of my heart tell my tale, will you not regard it? *O that your soules were in my soules stead*, that you felt as much sorrow as I doe: *Loquor in angustia mea; queror in amaritudine anime mee*, I speake that that I speake from a world of trouble; I make my complaint in the bitternesse of my soule, Surely, if some hundreds of those that mis-carried in the infancie, and at the first beginning of your Plantation, (which is exceedingly bettered within these 2. yeeres) were now aline, I thinke they would speake no otherwise than *Job* spake. *Will you giue the words of thē that are afflicted to the winde?* Will ye not belecue in what Danger we were, when some of vs made Shipwracke vpon the supposed enchanted *Ilands*; when others of vs encountred with bloudie enemies in the West Indies; when many of vs dyed by the way; and when those that were left aline, some perished a-shore, for want of comfortable prouisions, and looking vnto, and others were killed with the Bowes and Arrows of the Savages vpon

Summer I-lands.

vpon our first landing there? I presume, I speake to melting hearts of flesh, as tenderly sensible of your brethrens woe, as heartily thankful for your owne good.

And now, beloued, since the case is altered, that all difficulties are swallowed vp: And seeing, first, there is no danger by the way; neither through encountring of enemy, or Pyrate; nor meeting with rockes, or Sholes (all which to Seafaring men are very dangerous, and from all which your Ships and people are farre removed, by reason of their faire and safe passage through the maine Ocean) nor through the tediousnesse of the passage; the fittest season of the yeare for a speedie passage, being now farre better knowne then before; and by that meanes the passage it selfe made almost in so many weekes, as formerly it was wont to be made in moneths; which I conceiue to be, through the blessing of God, the maine cause of the safe arriuall of your last Fleete of nine Sayle of Ships, that not one (but one, in whose roome there was another borne) of eight hundred, which were transported out of *England* and *Ireland* for your Plantation, should miscarry by the way; whereas in your former voyages scarce 80. of a 100. arrived safely in *Virginia*. And secondly, seeing there is no Danger after their landing, either through warres, or famine, or want of conuenient lodging, and looking too, through which many miscarried heretofore; for, blessed be God, there hath beene a long time, and still is a happie league of Peace and Amitie soundly concluded, and

and faithfully kept, betweene the *English* and the *Natives*, that the feare of killing each other is now vanished away. Besides, there is now in your Plantation plentie of good and wholesome provisions for the strength and comfort, not onely of the Colony, but also of all such as after their passage doe land ashore. There is also convenient lodging, and carefull attendance provided for them, till they can provide for themselves; and a faire Inne for receiuing and harbouring of Strangers, erecting in *James Cittie*; to the setting vp of which, both your worshipfull Governour, Sir *Francis Wyat*, and your worthie Treasurer, Master *George Sands* doe write, that they doubt not, but there will be raised betweene fiftene hundred and two thousand pounds; to which every man contributeth cheerefully and bountifully; they being all free-hearted, and open-handed to all publique good workes. Seing, I say, that now all former difficulties (which much hindered the progresse of your noble Plantation) are removed, and in a maner overcome: And that your people in your Colony (through Gods mercy) were all in good health, every one busied in their Vocations, as Bees in their Hives, at the setting sayle of your Ship the *Concord* from *Virginia* in March last. O what miracles are these? O what cause haue you and they to confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men?

But to passe from the Danger and deliverance of your people, who indangered, yea, lost their
liues

liues in settling of your Plantation, consider, I beseech you, in the second place, the Danger wherein your whole Colony stood, at the time of Sir Thomas Gates arriving in Virginia from the Summer Islands, when it was concluded a few dayes after his landing, by himselfe, Sir George Summers, Captaine Newport, and the whole Counsell, by the generall approbation of all, to abandon the Colony (because of the want of provisions) and to make for New-found-land, and so for England. And will not the hopefull settling of your Colony there, now vnder the Government of a worthy and worshipfull Commander, and a wise and well-experienced Counsell, stirre you vp to confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men?

But, if neither the Danger of your people, nor the Danger of your whole Colony abroad, and the Deliverance vouchsafed to them both be enough to stirre you vp to confesse before the Lord his louing kindnesse: Then I beseech you, in the third place, to consider the Danger of your owne selues here at home. What masse of money haue you buried in that Plantation? How many of you had it not made to wish that you had neuer put your hand to this Plough? Nay, how many of you had it not made to shrink in your shoulders; and to sinke (as it were) vnder the burden, and to be quite out of hope for euer seeing penny of that you had so largely depurged?

And now, Beloued, is not the case altered? Are not your hopes great of seeing; nay, of feeling,

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within

Master George
Thorpe in his
Letter written
from James
Citie May 17.
1621.

within a few yeares of double, treble; yea, I may say of tenfold for one? Doe not all of you know what that Religious and judicious Overseer of your Colledge lands there writeth vnto you from thence? *Noman* (sayth he) *can iustly say, that this Country is not capable of all those good things, that you in your wisdomes, with your great charge haue projected, both for her wealth and honour: and also of all other good things, that the most opulent parts of Christendome doe afford; neither are wee hopelesse, that this Country may also yeeld things of better value then any of those?* And surely, by that which I haue heard and seene abroad in my travailing to *India* and *Iapan*, I am confirmed in the truth of that which he doth write. for *Iapan*, lying in the same latitude that *Virginia* doth; and if there be any ods, *Virginia* hath them, as lying more Southerly then *Iapan* doth: *Iapan* (I say) lying vnder the same latitude that *Virginia* doth, aboundeth with all things for profit and pleasure, being one of the mightiest and opulentest Empires in the world, hauing in it many rich Mines of Gold and Siluer.

And had you not a taste of some Marchantable Commodities sent vnto you from *Virginia* some yeeres agoe, whilst that worshipfull and worthy Gouvernour, Sir *Thomas Dale* sent home vnto you samples of aboute a dosen severall good Commodities from thence? Haue you not now great hopes of abundance of Corne, Wine, Oyle, Lemmons, Oranges, Pomegranats, and all maner of fruites pleasant to the eye, and wholesome for the belly? And of plentie of Silke, Silke Grasse, Cotton-

Cotton-wooll, Flax, Hempe &c. for the backe.? Are not you already possessed with rich Mines of Copper and Yron, and are not your hopes great of farre richer Minerals? Haue you not read what of late your worthie Treasurer doth write vnto you? If (sayth hee) wee overcome this yeere the Iron-works, Glasse-works, Salt-works; take order for the plentifull setting of Corne; restraine the quantitie of Tobacco, and mend it in the qualitie, plant Vines, Mulberry-trees, Fig-trees, Pomegranats, Potatoes, Cotton-woolles; and erect afaire Inne in Iames Citie (to the setting up of which, I doubt not but wee shall raise fiftene hundred or two thousand pounds: for every man gines willingly towards this and other publique workes) you haue enough for this yeere.

And a little after, in the same letter, Maister Pory deserues good incouragement for his paineful Discoveries to the South-ward, as far as the Choanock, who although he hath trod on a litle good ground, hath past through great forests of Pynes 15. or 16. myle broad and aboue 60. mile long, which will serue well for Masts for shipping, and for pitch and tarre, when we shall come to extend our plantatiōs to those borders. On the other side of the River there is a fruitfull Countrie blessed with abouandance of Corne, reaped twise a yeere: aboue which is the Copper Mines, by all of all places generally affirmed. Hee hath also met with a great deale of silke grasse which growes there monethly of which Maister Harriot, hath affirmed in print many yeeres agoe, that it will make silke Grow-graines. and of which and Cotten woll all the

Maister George
Sandes in his
Letter written
from Iames
Citie March 3.
1621.

Cambaya and Bengala stuffs are made in the East Indies.

Heard you not with your owne eares what M. *John Martin* an *Armenian* by birth (that hath lived now 6. or 7. yeeres in *Virginia*, and is but very lately come from thence, and purposeth (as all others that are lately come ouer, who also farre preferre *Virginia* to *England*) to returne thither againe, with this resolution, there to liue and die) said in the audience of your whole Court the 8th of this Instant? *I haue travailed* (said he) *by Land* over eightene severall kingdomes; and yet all of them in my minde, come farre short of *Virginia*, both for temperature of ayre, and fertilitie of the soyle. All this throughly considered, O how great cause haue you to confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men?

And that all of vs here present may confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men; Let vs take to heart our private, our publike Dangers and deliverances: from how many Dangers eminent and imminent hath the Lord delivered vs and our whole Land in eightie-eight; and in the *Gun powder-Treason*? Haue wee not then all of vs good cause to exalt the Lord in the Congregation of the people, and to prayse him in the Assembly of the Elders? Nay, haue not Elders and Yongers, and all good cause so to doe?

But, alas, I am afraid, that we haue forgotten the louing kindnesse of the Lord, and his wonderfull

derfull Deliverances bestowed vpon vs. *Beneficij memoria est breuissima*; *ὁ δὲν γρηγορεῖ ταχιστα ὡς ἡ χάρις*. May not England justly be charged with *Is- rael's* sinne, whose Prayers and Prayles ended so soone as they passed the red Sea? Amongst the Tribes, there was one named *Manasse*, which signifies, Forgetfulness; I pray God the Tribes, euen the heads of our people forget it not; but that we and the whole Land, may *confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men; and seeke to exalt him in the Congregation of the people, and to prayse him in the Assembly of the Elders.*

Verse 28. *Then they cryed vnto the Lord in their trouble &c.*

THus having spoken of the Danger, I come now to speake a word of the Deliverance, and the meanes which these Sea-faring men vsed to be freed from their trouble, which is faithfull & seruent Prayer, *Then they cryed vnto the Lord, &c.*

Faithfull and seruent Prayer vnto God, in the name of Iesus Christ, is a sure meanes to procure helpe in trouble, and to free vs from the greatest danger that is, or at least from the euill thereof. These Mariners going vnto God, not with a cold and carelesse deuotion; nor with a dombe Spirit: but with as earnest and impatient a voyce, as the affliction of their heart, and affliction of their body could send forth: they thus crying vnto the

C 3

Lord

D.
There is no danger so great, out of which faithfull and seruent prayer will not helpe a man.

Lord in their trouble; hee brought them out of their distresse, he hushed the storme: he brought them to the haven of their desire, & made them glad at the heart. As *David* gave charge to his Souldiers that they should not kill *Abisalom* his Sonne, though hee sent them against *Abisalom* to stay his rebellion: So God forbids his crosses to destroy his children, though he send them against his children, to purge out their corruptions. As *Iohn* after the voyce of Thunder heard the voyce of Harpers; so when the Saints have heard the noyse of sorrow, they shall heare the sound of ioy. As the viper leapt vpon *Paul*, and leapt off againe: so troubles leape vpon the righteous and leape off againe, as though they had mistaken the partie, and rapt at the wrong doore. One calleth Affliction the *Trance* of the righteous, because they seeme dead for a while, but they wake againe.

Now all this commeth to passe, because the Lord sendeth the Spirit of Prayer into the hearts of his Children, whereby they cry vnto him in the time of their trouble, and therefore no marvile, when they cry vnto the Lord in their trouble, that he bringeth them out of their distresse.

The most effectuall speech to the secret eares of God commeth not from wordes, but from sighes and grones: he that heareth without eares can interpret our prayers without our tongues: hee that saw and fancied *Nathaniel* vnder the fig-tree, before he was called, hee that saw and sanctified

etified *John Baptist* in his mothers wombe before hee came forth, he seeth, and blesteth our prayers fervently conceived in the botome of our Consciences before they be vttered. But if they be faint and faithlesse, they shall be answered of God, as the Prayers of *Baals* Priests were, who though they cried lowd from morning to noone, and to the offering vp of the euening Sacrifice, and cut themselues till the blood gulbed out vpon them, yet there was none to heare, nor to regard their roarings.

1 King. 18. 26.
27. &c.

Giue therefore burthy prayer a voyce to cry: for, it must not be dumbe, nor tong-tied; giue it an eye to seeke: for, it must not be wandring and carelesse; and giue it an hand to knocke: for, it must not feare to molest and disquiet; and not onely shalt thou bee freed from Dangers, but the doores, yea, all the treasures and jewels of the kingdome of Heaven shall be open vnto it.

But some, it may be, will say, My danger is great, yea, so great that it maketh my heart to ake within me, and my soule to melt for sorrow.

I answer, the greatnesse of our Danger cannot be a stop to our Deliverance; If we can but call and cry vnto the Lord in our trouble, Hee will bring vs out of our Distresse. The Sea faring men here described, had their hearts to melt for sorrow, yet crying vnto the Lord in their trouble, He brought them out of their distresse? The word here translated, *Distresse*, is by *Arias Montanus* translated

*Vnimus-
kotobem.*

slated *de coarctationibus*; and by *Iunius* and *Tremellius*, *ex angustijs*. So that the trouble here spoken of, is not properly trouble, but *narrownes & straights*. Be our case then never so desperate, the Lord can helpe it: for, nothing is vnpossible to him. The *Israelites* groaned vnto him in *Egypt*, he heard and deliuered them from the tyrannie of *Pharaoh*: The yong men in the Fierie Furnace called vpon him, and were deliuered: The cry of *Daniel* stopped the mouth of the roaring Lyons; *Paul* and *Silas* being in bonds, prayed, and their chaynes fell loose from them; the doores opened and gaue them passage. Although wee be plunged never so low, that we know not where to seeke, nor where to finde; although the floods of troubles runne cleane ouer and ouer vs; in so much that we seeme to our selues past helpe and recovery; yet are we not indeede past helpe, so long as we are not passi desire to be holpen. Men indeed are altogether amazed, and in a maner bereft of wit and vnderstanding, when they seele themselues dangerously tossed too and fro, as here these Sea-faring men did; but *when they cried in their trouble vnto the Lord, he brought them out of their distresse*. There was neuer affliction so great, but the hand of the Lord hath beene able to master it; There was neuer storme so fierce, but his power hath beene able to allay it. Therefore, if our soules doe euen melt for trouble within vs; wee must not take discomfort at it. The Lord sitteth aboue the water-Floods; the Lord commandeth the Sea,

Sea, and all that is therein; the Lord that turneth the storme to a calme (blessed be his name, and let the might of his Maiesty receiue honour for euermore) hee will neuer forsake his children that crie vnto him; neither in health nor sickenes, light nor darkenesse, stormes nor calmes; in the land of the liuing, nor in the land of forgettfulness. Therefore, let vs resolue with holy *David*, *Though I should walke thorow the valley of the shadow of death, I will feare no euill.* I will feare *no euill* (saith *David*) neither great nor small: for it is all one with God to deliuer from the greater stormes, as well as from the lesser. Some difference there is indeed of *Dangers* and *Deliueraunces* out of them, but it is only such as in Books printed on large and lesse letter and paper, the matter not varying at all; for example. Whē God brought some of the ships of your former fleetes to *Virginia* in safty; here Gods prouidence was seen & felt priuately by some; and this was a deliuerance, written (as it were) in *quarto* on a lesser paper & letter. But now, when God brought all of your 9. ships, and al your people in thē in health & safty to *Virginia*: Yea and that ship *Tyger* of yours, which had fallen into the hands of the Turkish men of war, through tempest and contrary windes, she not being able to beare sayle, and by that meanes drouen out of her course some hundreds of miles: for otherwise of it selfe the passage from *England* to *Virginia*, is out of the walke of Turkes, and cleere and safe from all Pyrates, who commonly lurke neere Ilands, and head-lands, and not in the maine Ocean. When this your *Tyger* had salne, by reason of this storme,

D

and

Psal. 134.

and some indiscretion of her Master and people, who taking the Turkes to haue beene Flemmings, bound for *Holland* or *England*, bore vp the helme to speake with them: for they needed not if they had listd to haue come neere the Turkes, but haue proceeded safely on their voyage) into the hands of those mercilesse Turkes, who had taken from them most of their victuals, and all of their seruiceable sayles, tackling and anchors, and had not so much as left them an houre glasse or compasse to steere their course, thereby vterly disabling them from going from them, and proceeding on their voyage. When (I say) God had ransomed her out their hands, as the Prophet speaketh, by another Sayle which they espyed, and brought her likewise safely to *Virginia* with all her people, two English boyes onely excepted, for which the Turkes gaue them two others, a French youth and an Irish. Was not here the presence of God printed, as it were, in *Folio* on Royall Crowne Paper and Capitall Letters, that, as *Habacucke* sayth, *They that runne and ride post may reade it.* O then how great cause haue you and they, to confesse before the Lord his loving kindnesse, and his wonderfull workes before the sonnes of men?

Esa. 43. 4.

Hab. 3. 1.

Verse

Virginias God be Thanked.

21

Verse 31. 32.

Let them therefore confesse before the Lord, &c.

Hitherto of the *Danger* and *Deliverance*; now of the *Dutie*, which, in a word, is thanksgiving.

The greater our danger is; the more ioyfull is our deliverance, and the more cheerfully ought wee to confesse before the Lord his loving kindnesse, and his wonderfull workes before the sonnes of men. Thanksgiving is the end of our Deliverance.

This dutie carefully performed, is a singular exercise of faith, when men standing vpon the shore, and beholding the dangerous and tumultuous Seas which they haue passed, are stirred vp to sacrifice prayse and glory to him for the same. *Gen. 8. 20. Exod. 15. 1. Psal. 50. 15.* This seruice is a further worke of faith then petition: for they which are but illighted against death may serue in a sort to make some petitions to God; but they neuer bethinke them at all of the dutie of thanksgiving, when they haue receiued benefits from him. And for this cause, nine of the ten lepers which Christ cleansed, are defamed to all posteritie by the Holy Ghost in the Gospel.

Let vs labour to purge our selues of such a wickednesse, spending much of our time in songs of thanksgiving, *Confessing before the Lord his loving kindnesse, and his wonderfull workes before the sonnes of men.* For thanksgiving is, as it were, the homage or rent-charge, which wee are to returne to God for all his mercies, especially for our right to our inheritance in heauen. And wee know that it men refuse to do their homage, or pay their rent to

D.

The more & greater Gods blessings are vpon vs, the larger & heartier ought our prayes and thanksgivings be vnto God for the same.

Gen. 29. 32.
33. &c.

their earthly Land-Lord, they shal deserue thereby to be turned out of their farmes, & others to be put in their roome, which shall discharge the duty better. So, if we proue vnthankfull to the Lord of heauen, shall wee not iustly deserue to lose our inheritance? Wherefore let vs doe as men, which are bound by bond to make tender of a sum of money vpon great penalty in a certaine place; and, at a certaine time named in the bond, they will be sure to tender the paiment in the place, and at the time appointed and specified in the bond, lest they incurre the penaltie. Euen so, &c. Let vs beware wee doe not forslow our thankfulness vpon light and slight excuses, lest we forfeit Gods louing kindnes, & our owne saluation. Let vs weigh, what God hath done for vs, & lay all Gods benefits together, thereby the better to stirre vs vp vnto thankfulness. *Leah* beareth one son, & calleth his name *Reuben*; a second son, & called his name *Simeon*, and a third, and called him *Leui*; but when about expectation she conceiueth, and beareth the fourth time, she purposely calis his name *Judah*, & expressly protests that she wil praise the Lord. If one benefit moue you not, many should if many haue not done it, yet this last & late mercy passing all the former. O call it *Judah*, & now of set purpose praise the Lord, & *confesse before him his louing kindnesse and his wonderfull workes before the sonnes of men.*

Which that you may the better do, giue me leaue I pray you to shew you how your thanksgiuing ought to be qualified, that it may be a sweet fauour vnto God.

It

It must be accompanied, 1. with *confession*. 2. with *exaltation*. *Confession* againe, is either of Gods *louing kindnes*; or of his *wonderfull workes*.

There are two things in which Gods *louing kindnesse* is to be seene, 1. In *giuing*. 2. In *forgiuing*.

Gods *louing kindnes* in *giuing*, is to be praised; for is not God a great & good benefactor of ours, and do wee not greatly praise our benefactors? O let vs confesse his *louing kindnesse* as he is our Benefactor.

Gods *louing kindnesse* in *forgiuing* our sinnes is also to be confessed. I shewed you before the danger of your people sent to *Virginia*, the danger of your Colony planted there, and the danger of your owne selues here at home. And now if you looke to the Primitiue & original cause of al these your great Dangers, and many dis-asters that haue heretofore befallne to your plantation, I suppose you shall soon find the cause to be sin. The Marriners in the transportation of *Jonah*, made no question hereof. Let vs with these Marriners cast lots that wee may know for whose cause this euill came vpon your plantation in *Virginia*.

Jonah. 1. 7.

Was it for the sin of our land in generall, either because (as it is said of *Asteriz*) it came not out to helpe forward this worke of the Lord with their Prayers and Purfes; or was it because (as the Prophet speaketh,) *The whole head is sicke, and the whole heart is heavy, from the sole of the foote to the erowne of the head, there is nothing whole therein, &c.* Surely, surely, the sinnes of our land are crying sinnes; and is it any wonder if they doe awake the

Iudg. 5. 23.

Isay 1. 5.

1. Cor. 4:3.

Iustice of God, and turne the mercies of Heauen into rodde of Indignation? Or was it for the sinne of your owne society at home; because you haue eyther too much affected your gaine? or too too seldome called vpon the name of GOD in prayer for giuing his blessing to your plantation? or too faintly depended vpon God by faith and patience for the issue? or too much neglected God in thankfulnessse for the successe? I can not excuse nor accuse you; you need not care to bee iudged by mans day: your consciences can best tell you, whether the lot fall vpon you or not.

Or, was it for the sinne of such as you haue transported to your Plantation, because (most of them at the first, beeing the very scumme of the Land; and great pity it was that no better at that time could be had;) they neglected Gods worship, liued in idlenesse, plotted conspiracies, resisted the gouernement of Superiours, and carried themselues dissolutely amongst the heathens. If in any of these they haue offended, was not Gods rod of *Mortalitie* iustly vpon them for their sinnes?

2. Sam. 24:16.

But now (beloued) Almighty God hath graciously looked vpon you and your people, in passing by their and your sins; The Lord hath sayd to the destroying angel, *It is sufficient, hold now thy hand;* the mortality of your people is ceased abroad: and the hope of your good returnes is increased at home: O therefore, ought you not to *confesse before the Lord his louing kindnes, both in giuing of mercies, and forgiving of sinnes?*

Another

Another confession there must be, of *Gods wonderfull workes*. And both these confessions are againe and againe repeated in the ame be, burden or foote of this psalme.

It is most true, that all *Gods workes are wonderfull* (for he hath made them all in wisdom, in number, weight and measure) and that the Lord declareth himselfe to be great and wonderfull euen in the least of them amongst the sonnes of men. This *Pharaohs* Inchanters did confesse, *This is the finger of God*, in the little lowse. But vnthankfull man taketh no notice of ordinary fauours, common protection, health, plenty, rest, pleasure, which are visuall with them, and therefore Gods name is not praised for them: for except Christ worke miracles, they will not belecue; *What signe* (sayd the fleshly hearers of Christs word) *shewest thou, that we may see it, and beleue thee? what dost thou worke?* No signe, no faith: yea except God do great things for them, that they may be able to say, that he hath not done so to any, and we neuer saw such a thing; they will not confesse his louing kindnesse, but rather smother both it, and his wonderfull workes.

Let vs therefore consider and weigh well the *wonderfull workes* of the Lord: for, is it not a work of wonder to command the creatures against the course of nature? as to cause the winde to cease with a word, and to quiet the Seas onely with a becke? To stay the fire that it doe not burne; and the hungry Lyons that they doe not deuoure? to mollifie the hearts of Saluages, and to make some

Psal. 40. 7. &
66. 3. & 104.
14.

Exod. 8. 19.

John 6. 32.

Psal. 147. 20.
Marke 2. 12.

of

Psal. 66. 16,

Hosea 8. 12,

of them voluntarily to remooue from their owne warme and well seated and peopled habitations, to giue place to Strangers, whom they had neuer before seene: as *Powhatan* at the first plantation of the English, to remooue from his owne station, and now of late the *Mattawombs* to depart from their cleared and rich grounds; and to make others of them (as *Opachancano*) to sell to the English and their Gouvernour sir *George Yeardly* the right and title they had to their possessions? Yet all these hath the Lord done, and are they not wonderfull works indeed? O then let vs stir vp our selues and others, and call vpon them, saying, *Come and hearken all yee that feare God, and I will tell you what the Lord hath done to my soule.* O let vs confesse before the Lord, as *his louing kindnesse*, so also *his wonderfull workes before the sonnes of men.*

But alas, I am afraid, that it is with vs concerning Gods wonderfull workes, as it was with the people of the Iewes, concerning the wonders of Gods Law, of whom God by his Prophet complayneth; *I haue written to them the great things of my Law, but they were accounted as a strange thing.* God had vouchsafed to teach them the wonders of his word, what greater bounty? They passed by them, as things not worthy to be wondred at and regarded; what greater impiety? O that it were not with vs touching his wonderfull workes, as it was with them concerning the wonders of his law?

Our thanksgiuing, if it be good, must bee accompanied with *exalting* of the Lord. Now, to *exalt* the Lord none can properly be said to doe it; for

for who can exalt the Highest that exalteth all, and is exalted of none? To exalt the Lord then in the congregation of his people, is nothing else, but as *David* expounds it, to wish prosperity vnto Gods Church, & to procure the wealth of Gods people.

Psal. 133, 8, 9.

O then (beloued) would you haue God to accept of your thanks, and to giue a blessing to your Colony abroad, and your selues at home; studie to wish well, and to doe well to Gods Church and people.

Labour first, to procure faithfull, honest, and peaceable Preachers, and send them ouer to your people (as you haue sent some already, both of good learning and sanctified life, and many more such may you send,) that they may *Open their eies, that they may turne from darknes to light; and from the power of Satan vnto God; that they may receiue forgiveness of sinnes, and an inheritance amongst them which are sanctified by faith in Christ.* If you prouide not spiritual foode for your people, as well as corporall, what better prouision make you, then you doe for your brute beasts which feede in your pastures? Nay, do you make so good? For, hath not an Oxe therein what he needeth; but a man without this, is hee not left vnprouided of the farre better part, euen his Soule? Yea, and if you haue no care to prouide good Preachers for your people, but send ouer vnto them such as offer themselves hand ouer head; you prouide not well for your selues: for, what assurance can you haue of them, who haue no assurance of themselves? what seruice can you expect from them which perforce none

Acts 16, 18.

E

vnto

1. Sam. 6. 11.
Deut 28. 5.
Hag. 1. 19. 20.

vnto Almighty God? will they euer be faithfull vnto you, that are vnfaithfull vnto him? And how can they bee faithfull vnto God, if they haue not faithfull Preachers to bring them vnto him? Surely, the best you can looke for from them, is but eie-seruice, which how good this will be, I leaue it to your selues well to consider of, who haue felt the smart of it by your slow returnes. Nothing can cast a sure knot vpon the hearts of your people, but the true knowledge and feare of God: so as when you aduance religion, you aduance together with it your owne profit. The neglect of this hath made your hopes in your long looked for Returnes, to this houre to bee frustrate. *Obed Edom* prospered the better for the Arke of God. The Iewes had no good harvest whilest they left off to build Gods Temple; and they amended in their estate when they amended that fault, and reformed themselves.

Amongst other of the causes, that it hath not pleased God to be succesfull vnto your Plantation at the beginning thereof, and in the infancy of the same. That worthy ouer-seer of your Colledge Lands before mentioned, giueth this as one; *That you haue not as you ought* (for these bee his very words) *preferred Gods glory by your serious endeauours of conuerting the Natives, who* (as he writeth) *do liue so peaceably amongst vs, and round about vs, as they do euen seeme to groane vnder the burden of the bondage of Satan, and to want nothing but meanes to be deliuered.* And this hee confirmeth by a discourse which he had with *Opachanso* their great King, who hath succeeded *Powhatan*, whose daughter

ter *Pokahuntas*, one maister *John Rolfe*, an English Gentleman of good worth, married: for he found that the sayd *Opachankano* had more notions of religion in him, then could be imagined in so great a blindness, since he willingly acknowledged that theirs was not the right way, desiring to be instructed in ours: And confessing that God loved vs more then them; and that he thought the cause of his anger against thē, was their custome of making their children Blacke-boyes, or consecrating them to Sathan. Hee found also that the sayd *Opachankano* had some knowledge of many of the fixed Starres, and had obserued the North Starre, and the course of the Constellations about it, and called the great Beare *Manguahanum*, which in their language doth signifie the Sunne.

I might heere speake something touching my owne experience, of the willingnesse of the Heathens in generall in all the Easterne parts of the world, where I haue trauiled, how ready they are to receiue the Gospel, if there were but Preachers amongst them that could and would instruct them by their Doctrine and Life. And of one of them in speciall, which I brought with me out of *India* to *England*, and taught him (I not being able to speak otherwise to him, nor he to mee, but by signes,) to speake; to reade and write the English tongue and hand, both Romane and Secretary, within lesse then the space of a yeare, so that his Maiestie and many of the Nobilitie wondered at his hand; and within the compasse of three yeares, I taught him the grounds of Religion, and to learn most of

Peter Pope, so
named by his
Maiestie.

Saint *Pauls* Epistles by heart, and to giue a publique confession of his Faith the day hee was baptized in a famous assembly heere in the Cittie, before the right worshipfull the *East India Company*, and since to write the Latine Epistles heereunto adioyned.

I could heere say much of the double diligence of Iesuites their poysoning with the *Coloquintida* of Popery many thousand soules in the *East Indies* and *Iapan*, and other the remotest parts of the world: All which might bee Motiues strong enough to stirre you vp to haue a greater care of the planting of the Gospell in your Plantations.

But Time now calleth vppon mee to excite you, as to labour to procure and send ouer honest and painefull Preachers, so in the second place to haue a care (as I know you haue) to procure and send ouer skilfull and pianefull Trademen and Husbandmen, to follow their trades, and to cultivate the ground.

Our Countrey aboundeth with people; your Colony waiteth them: you all know that there is nothing more dangerous for the estate of Commonwealths, then when the people doe increase to a greater number and multitude, then may iustly parallell with the largenesse of the place and country in which they liue. For, euen as bloud, though it be the best humour in the body, yet if it abound in greater quantitie, then the vessell and state of the body will contayne and beare, doeth indanger the body, and oftentimes destroyes it: so although the honour of a King be in the multitude of people (as
wise

wife King *Salomon* speaketh) yet when this multitude of people increaseth to ouer great a number, the common wealth stands subiect to many perillous inconueniences, as famine, pouerty, and sundry other sorts of calamities.

Thus hauing salne into this point of exalting God in the congregation of the people, and the assembly of the Elders, I haue here good occasion offered to mee to blesse God for the *prudence* and *providence* of this honourable citie, the honourable *Elders* thereof, the honourable *Lord Maior*, and the right worshipfull the *Aldermen* his brethren; who, seeing this Cittie to be mightily increased, and fearing lest the ouer-flowing multitude of inhabitants should, like too much bloud in the body, infect the whole Cittie with *plague* and *pestilence*; haue therefore deuised in their great wilddomes a *Remedy* for this *Malady*, to wit, the transporting of their ouer-flowing multitude into *Virginia*; which was first put in practise in the Maioralitie of that worthy & famous Lord Maior Sir *George Bowles*, who sent ouer a hundred persons, the halfe of their charge being borne by the Citie; the other halfe by the Honourable *Virginia* Company; which worthy course was afterwards followed by the right worshipfull Sir *William Cockins*, in whose Maioraltie were sent ouer a hundred more in the like nature. And now likewise the right Honourable, the present Lord Maior, with the right worshipfull the Aldermen his brethren, intend to continue this course, that they may ease the Citie of a many that are ready to starue, and do starue dayly in our streetes (to the

great griefe of all tender-hearted and mercifull
 (men) for want of foode to put into their mouthes.
 This course, I say, they haue taken already, and
 meane to prosecute it, as I am informed, to the end
 they may preferue this famous Cittie in greater
Peace and Prosperitie: Herein wisely imitatng the
 prudent and prouident *husbandman*, whom they
 see thus to deale with his grounds, when they are
 ouercharged with cattle: For, as he by remouing the
 from one ground to another, prouideth well both
 for his cattle and for his ground: so they in their
 wisdoms, by remouing their super-increasing peo-
 ple from the Cittie to *Virginia*, haue prouided well
 both for this Cittie and their people: for, whereas
 many of those which were sent ouer, were a burden
 to this Cittie, they are now through the good go-
 uernment there, and Gods blessing vpon the works
 (their hands) become men able to liue of themselves
 in good sort and fashio in *Virginia*; being before
 their sending ouer like to vnconuerred *Onesymus*,
 vnprofitable vnto all; and now by their being there,
 like vnto the same *Onesymus*, but truely conuer-
 ted, profitable to the Plantation, and to the Cit-
 tie; to the one by their *paines*, to the other by
 their *prayers*, blessing God from the bottome of
 their hearts that they were sent from *London* to *Vir-
 ginia*; yea, blessing also the Lord *Maiors*, in whose
 time they were sent ouer.

Philem, vers 1.

I may say of this singular prudence and prouid-
 ence of this honourable Cittie, what our Sauour
 sayd of the fact of *Marie Magdalen* in powring her
 costly

costly oyntment on his sacred head (howsoever
 some sonnes of *Beliall* maligne this worthy worke,
 as *gudas* the Traitor, and some of hell, maligned
 that act of *Maries* anoynting of Christ, pretending
 the good of the poore, but intending it as much
 as his owne saluation, which was little or nothing
 at all.) *Verily I say vnto you wherefoerer this Gospell*
shall bee preached, throughout all the world, there
shall also this that she hath done be spoken of, for a me-
moriall of her. So verily, I say of this honourable
 City and worthy *Elders* thereof, that so long as
 there shall continue any English in *Virginia* (and we
 hope their race shall continue there till the second
 comming of our blessed Sauour) transported
 from this Citie thither, they shall not cease to pray
 for the prosperitie of this famous Citie, and wor-
 thy gouernours thereof. Wherefore let me beseech
 so many of the right Worshipfull and wor-
 thy Gouernours of this famous Cittie, as
 are present, (and I humbly intreate them,
 to stirre vpe all such as are abient) to proceede
 as they haue begunne, that their way may shine
 as the light that shineth more and more vnto the per-
 fect day; that what was spoken of *Ruth*, may bee
 verified in them; *Thou hast shewed more goodnesse*
in the latter end, then at the beginning: and that that
 may bee their praise, which is recorded to be the
 commendation of the Church of *Thyatira*; *I know*
thy workes, and thy loue and service, and faith and
patience; and how thy workes are more at the last then
at the first.

Ioh. 11. 3-4. 5 c
Mat. 26. 13.

Prou. 4. 18.

Ruth 3. 10.

Reu. 2. 19.

Right

Rom. 1. 8. &
1619.

Right Worshipfull, yee are plentiful in other good workes, the maintaining of your Hospitals, and other publike workes in this famous Cittie, preach your munificence through all the world, as the faith and obedience of the *Romans* was published abroad among all. O be rich in well doing this way likewise, that it may be sayd of you, *Many haue done worthily for the plantation in Virginia, but the honourable City of London surmounteth them all.* Your Cittie (as I sayd) aboundeth in people (and long may it doe so) the Plantation in *Virginia* is capable enough to receiue them; O take courte to ease your Cittie, and to prouide well for your people by sending them ouer thither; that both they of that Colony there, and they of your owne Cittie here, may liue to blesse your prudent and prouident gouernment ouer them. For, I haue heard many of the painfulllest labourers of your Cittie, euen with teares bemoane the desolate estate of their poore wiues and children; who though they rise early, taw and teare their flesh all the day long with hard labour, and goe late to bed, and feede almost all the weeke long vpon browne bread and cheese, yet are scarce able to put bread in their mouthes at the weekes end, and cloathes on their backes at the yeares end; and all because worke is so hard to be come by, and there be so many of the same Trade, that they can not thriue one for another. Right Worshipfull, I beseech you ponder (as I know you doe) the forlorne estate of many of the best members of your Cittie, and helpe them, O helpe them out of their misery; what you bestow vpon them

Virginia's God be Thanked.

3

them in their transportation to VIRGINIA, they will repay it at present with their Prayers, and when they are able with their Purſes; and GOD in the meane while, will plentifully reward your liberalitie this way with his bleſſing vpon your famous Citie, vpon your ſelues, vpon your poſteritie: For doth not your mercifull God, the Lord of Hoſts, bid you *prone him, if hee will not open the windowes of heauen vnto you, and powre you out a bleſſing without meſure?*

Mal. 3. 10

And that I may bend my ſpeech vnto all, ſeing ſo many of the Lords Worthies haue done worthily in this noble Action: yea, and ſeing that ſome of them greatly rejoyce in this (as I haue heard it from their owne mouthes) that GOD hath inabled them to helpe forward this glorious Worke, both with their Prayers and with their Purſes, let it be your grieve and ſorrow to be exempted from the Company of ſo many honourable minded men, and from this noble Plantation, tending ſo highly to the advancement of the Goſpell; and to the honouring of our drad Soveraigne, by inlarging of his Kingdomes, and adding a fifth Crowne vnto his other ſoure: for, *En dat Virginia quintam*, is the Motto of the Legal Scale of VIRGINIA. And let mee, in a word, ſhut vp all, vnto you all, that hath beene ſpoken with that exhortation of the Apoſtle; *My beloved brethren,*

1. Cor. 15. 58

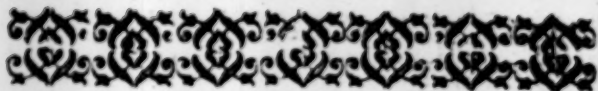
) (

be

*be yee stedfast, unmoueable, abundant alwayes in
the worke of the Lord : for as much as you
know that your labour is not in vaine
in the LORD.*

(.:.)

FINIS.



To the most Illustrious Knight, Sir
Thomas Smith, the most prudent
Gouvernour of the East-Indy Company,
eternall felicity in the Lord.

Right Worshippfull,

IN many respects to be reuerenced by me. May
it please your Worship to pardon my boldnesse
in visiting you with this rude Epistle, to the
end that I may shew my thanketulnesse towards
you for your great and many benefits bestowed
vpon me: As soone as God shal enable me to make
a greater progresse in the Latine tongue, you may
expect a longer, yea, perhaps a more elegant and e-
loquent Letter. In the interim I doubt not but
your Worship (in regard of your Clemencie to-
wards me) will accept in good part these witnesses
of a thankfull mind. The Almighty and all pow-
erfull God preferue you long in health, that you
may be (as you are) a grace and ornament to the
Companie of Marchants, that you may attaine
to high Honour here on earth, and most ample
glorie hereafter in Heauen: *Farewell.*

From your Royall *James*, this 24. of *April* 1620.

A Favorite of your Illustrious dignity.

A

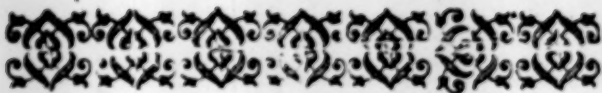
Peter Pope.



To the VVorshipfull and worthy
Captaine, Martin Pring, *Commander*
of the Sea Navy of the East-India Com-
pany in India.

I Shal peraduenture seeme bold (most Illustrious
Mecenas) daring to trouble your learned cares
with this rude Epistle, but your humanity to-
wards all, and benevolent loue toward the learned
incouraged me, though the least of the learned, yet
most desirous of learning, and a louer of learned
men, to present vnto you these first fruits of my
wit, and first tryall in the latine tongue; to the end
I may testifie how much I loue both you and the
excellent gifts and graces of God bestowed
vpon you. Now if you will bee pleased to take in
good part, and haue respect to these vnpolished
lines, you may perhaps ore it bee long, expect from
rhe some more learned and better digested Letters.
Farewell Worshiptull Sir.

From the *James Royall*. 22. Ianuary 1619.



To the same.

Worshipfull Sir,

IN regard of late it was your pleasure to witnesse your loue to me by a gift, to the end that hereafter I might account you not onely a speciall friend, but also a worthy supporter of me in learning; it was most acceptable vnto mee: and as I embrace this pledge of your beneuolence; so interchangeably I promise my selfe to be respectiue towards you, according as your piety and liberality deserue. Of both which towards all, especially towards me, this token is a sufficient witnesse. For the present I haue but little, which I may render for your great liberality towards mee (and to returne nothing at all, were altogether a signe of an vngrateful mind) vnlesse it be this small Paper-gift. Now if I may perceiue that any gift of this kind shall be acceptable to you, I will satisfie you either with these or the like euen to the full. Farewell
Worshipfull and worthy Sir: The Lord alwayes guid you with his Spirit, and vphold you with his mighty power, and euery day enrich you with the rich graces of his Spirit. From the *James* Royall,
the 20. of May. 1620.

Your Worships in all dutifull obedience.



*Illustrissimo equiti aurato, Domino
Thomæ Smit, societatis Mercato-
rum Indiae orientalis gubernatori pruden-
tissimo, æternam in Domino
felicitatem.*

C*arissime Domine, multis nominibus plurimum
mihi colende, libet si licet epistolio te hoc, rudi
licet, inuisere; quò gratitudinem in te meam, ob
magna multaq; tua in me collata beneficia tester. Vbi De-
us maiores in lingua Latina dedecis progressus, longiores
fortassis etiam elegantiores ac magis disertas, a me ex-
pectabis literulas. Interea non dubito quin celsundo
vestra, pro ea qua tua in me est clementia, has grati
animi testes, æqui boniq; consulat. Deus opt. Max.
te longè multumq; incolumem seruet: quò illustri Mer-
catorum Societati sis decori ac ornamento eximio, atq;
ita hic fauorem assequari ampliorem, & in calis
amplissimum. Vale ex Regali vestra Iacobo. 24. Aprilis
1620.*

*Illustrissima amplitudinis
tua studiofissimus.*

Petrus Papa.



Clarissimo Domino D. Martino
Pringo, Nauticæ Classis societatis
Mercatorum India orientalis, præfecto
vigilantissimo, Petrus Papa. S. P. D.

Avdax fortassis videbor (Mecenas Illustrissime) qui audeam doctas tuas aures rudis hęc epistolæ interturbare; sed quæ tuæ est in omnes humanitas, & in literas benivolus amor, me (literatorum licet minimus, literarum tamen studiofissimus, & literatorum amantissimus) inducit, ut has ingenij mei primitias, & in lingua latina primum specimen tuo nomini inscriberem, quod testatum faciam quam te, & eximias in te collatas Dei doctas, colam. Quod si inexploratas hæc literas aquæ bonæ consulueris, cultiores fortassis brevis & magis comptas a nobis expectabis. Vale plurimum mihi colende.

Ex Regati Iacobo 22.

January 1619.

A 3

Illustrissimo



Eidem.

QUOD nuper mihi per donum innotescere voluisti (Domine plurimum mihi colende) ut posthac non inter amicos solum; sed & inter beneficos Mecænates censcam, gratum mihi fuit: ac sicuti amplector hanc beneuolentia tua tesseram, ita vicissim polliceor me beneuolo erga te fore animo, prout & tua pietas, & liberalitas merentur; cuius utriusq; in omnes me presertim tantis tuis donis illuſti, & succumen apparet. Inpresentiarum parum est quod protanta tua in me liberalitate referam (nihil autem referre animi esset omnino ingratiſſimi) præter chartaceum hoc munusculum. Quod si huiusmodi munerosyna perspexero tibi grata esse, his aut huius similibus te ad satietatem, imo ad fastidium usq; satiabo. Vale Domine eximie, & plurimum mihi ex animo colende. Dominus Spiritu te suo semper gubernet, sustineat inuicta uirtute. In suis domis indies locupletes.

Ex Regali Iacobo May 10. 1610.

Vestra celsitudinis studioſissimus,

Petrus Papa.

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